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fragments selected from the works of Blake, Poe, Keats, Shelley, and Swinburne. The subjects were required to report on the imagery roused by each selection and to pass judgment on the affective value of each. The first tests involved visual presentation of the material. Other tests show the result of auditory presentation. Her tables show that, "Although for every reagent visual images were more frequent than any other kind of image, the excess of such images varied greatly from subject to subject." This was true for both kinds of presentation. Many examples were found of auditory, olfactory, tactual, temperature, pain, organic, kinesthetic, and optical-kinesthetic images, and some few of gustatory images. The degree of conscious control over imagery varies with different subjects. The part played by "inner speech" in the appreciation of poetry is of considerable importance. Motor or auditory-motor inner speech is common, but visual inner speech is very uncommon except in the case of one subject.

An interesting comparison between the five poets comes to light in the author's discussions of "the method of style." Poe, Shelley, and Keats excel Swinburne and Blake in the number of visual images which their lines stimulate. "Poe gives the highest number of successful auditory suggestions; Shelley the highest number of successful olfactory suggestions; Keats the largest number of successful cutaneous images, and Poe the greatest number of successful organic suggestions, with Shelley but slightly behind."

The relation between imagery and the affective judgment is also studied, and it is apparent from the tables that vivid imagery is an important factor in the affective judgment of literature. Visual imagery appears to be the most effective in stimulating pleasant reactions, and organic imagery in unpleasant reactions. Greater consistency appears among the subjects in judging pleasant than unpleasant fragments.

The last division of this study compares affective with esthetic judgments. The general conclusion is that, "although the very pleasant fragment may be esthetic, or the esthetic pleasant, there is no necessary relation of the sort."

Miss Downey's monograph contains an extremely interesting set of records, and her material is presented in such an adequate and straightforward way as to earn the gratitude and admiration of the reader.

KATE GORDON.

LOS ANGELES.

JOURNALS AND NEW BOOKS

REVUE DE PHILOSOPHIE. September and October, 1912. Double number, the first of two devoted to religious experience in Catholicism. The criterion of distinction is that the experiences are within a religion of authority. The first four articles describe the experiences of the great orders. Each order emphasizes a phase of the complete religious

experience which is typical for it and becomes the basis of interpretation for all its experiences. The last four articles treat the philosophy of religion on its theoretical side. *La vie religieuse de l'anachorète, du cénobite et du moine Bénédictin* (pp. 225-256): D. H. QUENTIN. — The goal of anchorite and cenobite is renunciation and personal perfection in a life where all traces of action are banished. To asceticism the monks add obedience as a means to attain their end. The religious tone of the Benedictines is one of deep humility and reverence joined with an internal joy. *L'âme franciscaine* (pp. 257-299): P. UBALD D'ALENÇON. — The Franciscan spirit is one of peace and submission, animated by a passionate personal love for the humanity of Christ. Detachment from the world and extreme poverty are means for the attainment of perfection. *Le Frère Prêcheur* (pp. 300-333): H.-A. MONTAGNE. — The Dominicans show a great variety of experiences. They are animated by the zeal of the apostolic life, and seek in contemplation the truth which they may teach. *Sainte Thérèse et le Carmel* (pp. 334-370): P. MARIE JOSEPH DU SACRÉ COEUR. — The distinguishing feature of the Carmelites is a love of the sacred person of Christ joined with the worship of the Virgin Mary. Love brings about a union with the divine which begins on earth in contemplation. *Quelques réflexions sur la méthode en psychologie religieuse* (pp. 371-391): J. PACHEN. — Religious psychology has for its field the description and classification of the phenomena of consciousness purporting to be relations with a superior world. Mystics and their writings must be known and scientifically examined. History, sociology, and physiology must aid in the investigation of mystic states. We must ask how we can know God in the mystic state, even though the question can't be answered. Miracles must not be disbelieved, yet the work of religious psychology is to be free from all apologetic motives. *L'épanouissement sociale de l'amour de Dieu* (pp. 392-415): GEORGES GOYAN. — The sacramental life on earth is possible only by association with the love of God, which in its turn expands itself in the loving actions of men. *Sur quelques traits distinctifs de la mystique chrétienne* (pp. 416-488): T. MARÉCHAL. — Man's psychological life is a unity. The various stages in the spiritual life are described. Ecstasy is a synthesis of a negative empirical and a positive transcendental state. Christian mysticism is characterized primarily by the supernatural grace which causes it, and the union of the soul with God which accompanies it. Bibliography. *L'expérience, la raison, les normes extérieures dans le catholicisme* (pp. 489-529): HENRY PINARD. — Under the rule of faith reason is to establish truth which the will is to accept as its norm with such loyalty that the soul comes to experience internally a partial union with God.

REVUE PHILOSOPHIQUE. November, 1912. *La perception des grandeurs* (pp. 433-448): B. BOURDON. — Qualitatively different phenomena are brought together under the name of *quantities* and, consequently, we have a habit of neglecting certain real ambiguities in the meaning of

the term. *L'autorité* (pp. 449-464): A. PENJON. — A criticism, not very favorable, of C. B. Huizinga's "Authority," which is said to have made some stir in America. *Le concept de l'idéal* (pp. 465-495): D. DRAGHISCO. — Many problems concerning the nature of the ideal spring from a divorce of discursive reasoning from intuition. *Revue générale. Les revues allemandes de psychologie en 1911*: M. FOUCAULT. *Analyses et comptes rendus*. G. Richard, *La sociologie générale et les lois sociologiques*: G.-L. DUPRAT. Dr. J. R. d'Allonnes, *L'affaiblissement intellectuel chez les déments*: PH. CHASLIN. Dr. G. Saint-Paul, *L'art de parler en public*: DR. CH. BLONDEL. Lévy Bruhl, *Préface à David Hume*: M. SOLOVINE. J. Fabre, *Les Pères de la Revolution*: L. DAURIAC. J. Goldstein, *Wandlungen in der Philosophie der Gegenwart*: M. SOLOVINE. *Notice bibliographique. Revue des périodiques*.

Branford, Victor. St. Columba: A Study of Social Inheritance and Spiritual Development. Edinburgh: Patrick Geddes and Colleagues. 1913. Pp. 83.

Dammköhler, Georg. Schellings Briefwechsel mit Niethammer vor seiner Berufung nach Jena. Leipzig: Verlag von Felix Meiner. 4 M.

De Tonquedec, Joseph. Immanence: Essai sur la doctrine de M. Maurice Blondel. Paris. 1913. Pp. xvi + 307. 3.50 F.

Wundt, Wilhelm. Reden und Aufsätze. Leipzig: Alfred Kröner. 1913. Pp. viii + 397.

NOTES AND NEWS

LETTER TO DR. HARALD HOFFDING

February 14, 1913

DR. HARALD HOFFDING,
The University,
Copenhagen, Denmark.

Sir:

We, the undersigned members of the Department of Philosophy in Columbia University in the City of New York, beg to tender you, on the occasion of your seventieth birthday, an expression of warm personal regard and of high appreciation of your long and eminent service as a teacher of philosophy as well as of your valuable contributions to the literature of our subject. Through translations, your writings in the Danish language have been made familiar to students and readers of philosophy in Germany, in France, in England, in the United States, and elsewhere throughout the world. We hope that you may be spared for